SECOND CLASS POSTAGE PAID

The Orthodox Herald

Celebrating our 42nd year

Vol. 42 No. 8 ISSUE 499 DECEMBER 1993 35¢ Per Copy

WHAT THE TROPAR TELLS US

It was surprising to hear a young child play with her new toys at Christmastime softly singing the tropar of Christmas. "Thy Nativity, O Christ our God, has shone to the world the light of wisdom! For by it, those who worshipped the stars, were taught by a star to adore Thee — the Sun of Righteousness, and to know Thee, the Orient from on high, O Lord, Glory to Thee!" "Rozdestvo tvoje Christe Bozhe nas, Vozsilija mirovi svit razuma; V nem boh zvizdam sluzasciji svizdoju ucahusja, Tebi klanatisja Solncu pravdy, Hospodi, slava Tebi."

The child had been attending many services and had heard it sung over and over again. Why the repetition?

This tropar gives the "Reason for the season."

Let's analyze it.

"Thy Nativity, O Christ our God ... By Your Birth Christ You showed that You are God.

"Has shown to the world the light of wisdom! ... This Birth brought a new day and the light characteristic of this day is wisdom or knowledge. It begins the period of human history when ignorance about God is broken and the full light of knowledge of the Divine truth has dawned upon us.

"For by it, those who worshipped the stars, were taught by a star to adore Thee — the Sun of Righteousness... The wise men or magi who worshipped the stars were taught by the Christmas star to worship the new light — the Sun of Righteousness mentioned in Malachi 4:2. Just as the sun when it rises puts out all the minor lights (i.e. the stars), because its light is so overwhelming, so Jesus Christ shines above all. The new people of God live and move in the full daylight of truth about God since the Sun of Righteousness began to shine and no power of darkness could overpower it or extinguish it. It will shine forever.

"The Orient from on high ... the word Orient has been translated as sunrise

(Continued on Page 45, Col. 3)

If we should hide our shining light
And not reflect God's Son,
Then how will people in sin's night
Be guided, helped and won?

WINTER GRACE (2)

As we get older we plead with the Psalmist (71:9): "Do not cast me off in the time of old age; Do not forsake me when my strength fails."

Having to face life in various stages of this life can be very hard. Such a time sometimes comes in advancing age and weaknesses that come with it. For others it is the teen years or any time they suffer serious, long term illness. They may feel as if their disease, no matter at what stage of life, is taking charge of their lives, dominating all their thoughts and actions. This is especially true of many in older age when weakness is a reality of life. For too many their life is dominated by visits to the doctor. Even their church with fewer and fewer services being held becomes less dominant in their lives.

There is a touching story about a young girl's compassion. A grandmother was helping in the kitchen and accidentally dropped and broke a plate. She was upset by her own clumsiness; her daughter was even more irritated. She called her own little girl and sent her to the local store to buy an unbreakable wooden plate for the grandmother. The girl came back with two wooden plates. Her mother reprimanded her and demanded to know, "Why did you buy two plates?"

The granddaughter, hesitating, answered: "One for baba (grandma) and the other for you mom when you are old."

Yes, in this world all of us face the prospect of aging. Would we not appreciate being treated with patience and kindness?

In times of need, close family members should be the first to help elderly ones. In this way, grown children can show appreciation for the years of love, work and care that their parents or

(Continued on Page 46, Col. 3)

WHAT IS INCARNATION?

We often hear words in church that we do not understand. We may hear them so often that we don't even think about the fact that we don't know their meaning. Even though the services have been translated into English, there are many of these words used. For example the word **incarnation.** This is used more often during the Advent and Christmas Season. What does it tell us?

By a miracle we cannot understand, Jesus' divinity was clothed in flesh and blood. "And in One Lord Jesus Christ ... Who ... came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man."

The word **incarnation** comes from a Latin word meaning "becoming-in-flesh." Though the term is not used in the Bible, its classic definition occurs in John 1:14: "The Word became flesh."

Belief in the Incarnation implies that Christ became man for our salvation. That is, He became a human being without giving up His divinity. While on earth Jesus was fully human and fully divine. He was called "God with us" (Matthew 1:23) words which we repeat over and over again at the Christmas Eve Services.

We are reminded of this in St. Paul's letter to the Philippians 2:6-11, which is read on four Holy Days dedicated to His Mother, Mary. "Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness.

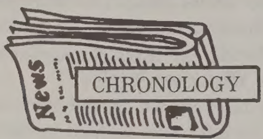
"And being found in appearance as a man, he humbled himself and became obedient to death — even death on a cross!

"Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth,

"And that every tongue should confess

(Continued on Page 45, Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



December 1993

DIED: Fr. Anthony Bassoline of SS. Peter and Paul Albanian Parish in Philadelphia, Pa.

Matushka Maria Kobasa of Jeanette, Pa., widow of Fr. Gregory Kobasa.

A CASSETTE OF CHRISTMAS hymns and carols in English and Church Slavonic by the SS. Peter and Paul Choir of Chicago can be ordered for 16 ppd from John Sutko, 8020 South Major Ave., Burbank, IL 60459.

A VIDEO OF THE CANONIZATION of Innocent and Nicholas (Kasatkin), which will take place on January 29/30 in Mayfield, PA, is available for $29.95 ppd from Rdr. Vasil Gardecki, 888 Chestnut St., Mayfield, PA 18433. Professionally prepared it will be 2 hours long.

A HERITAGE TOUR to areas in Poland, Slovakia and Ukraine from which most of our ancestors emigrated is planned for September 1994. For literature when it becomes available, write to **The Orthodox Herald**, P.O. Box 9, Hunlock Creek, PA 18621 and ask to be placed on list.

PEOPLE WHO VOLUNTEER after retirement live longer. Many organizations badly need help. Send your name and address to Consumer Information Center, Dept. 82, Pueblo, CO 81009 for booklet **A Guide to Volunteering for Older Americans.**

GREECE has a strict ban on proselytizing. Evangelical and charismatic groups from the West are suspects. Meanwhile, its constitution states that in all public and private schools must be taught "faith in the homeland and the genuine elements of the Greek Orthodox traditions."

PRIESTS can have podrazniks, skufias, vestments, or Russian clergy shirts made. Contact St. Tikhon Church, P.O. Box 22237, Lincoln, NE 68542-2237 or call (402) 475-6492.

FOR HELP in relating Orthodox spiritual truths to your everyday life subscribe to **The Orthodox Herald** for yourself and do a goodness for others by sending them a gift subscription. Look on back page for ordering information. We are now taking orders for new Packet Plan members. Order a packet for your Bible Class, Perohi Ladies, Religious Class, or parish.

AN APPOINTMENT CALENDAR for 1994, which has Holy Days according to both the Julian (Old) and modified Gregorian (New) calendar as well as secular events, is available from O.U.R. Publishing Co., Box 285, Philipsburg, PA 16866 for $10.95 postpaid. Call 1-800-448-8648 for info. Photos of churches are being sought for inclusion in the 1995 calendar.

TWELVE CHURCHES OF VARIOUS ORTHODOX JURISDICTIONS broke ground in Worcester, Mass. for a $7 million, 115 bed nursing home. Completion date is the summer of 1994.

ORTHODOX PARENTS WHO ARE HOMESCHOOLING their children can join a network to exchange ideas or get help. Write The Orthodox Home School, P.O. Box 45, Beltsville, MD 20705.

CHURCH IN RUINS by Oleh Iwanusiew is a shocking book with many photos of the destruction of Eastern Churches in the Peremysl area of Poland. Over 383 churches were confiscated. Some were destroyed, some used as Roman Catholic churches and the rest desecrated. Only 28 Orthodox Churches now remain. The book was written on the 40th anniversary of the ethnic cleansing of the Lemko people, who were brutally expelled from their homes in 1947. Churches are still being desecrated, vandalized or torched.

SCHOLARSHIPS are available for members of the Russian Orthodox Catholic Women's Mutual Aid Society, 975 Greentree Rd., Pittsburgh, PA 15220. Phone 412-922-664 . The Society also offers 5 scholarships to seminarians.

PRINTED MATERIALS like church bulletins, **The Orthodox Herald**, etc. are needed for translation into Polish by The Fellowship of Orthodox Youth in Poland; 2, Liniarskiego St.; 15-420 Bialystok, Poland.

HOST A STUDENT FROM one of the countries once part of the USSR. Last year 15 students from Russia spent time in the U.S. Contact AYUSA Internation representative Fran Kurz at 215-943-0705 or call Fr. Mozes, who hosted a student, 215-943-8222.

ECUMENISM has gone too far as shown by the weeklong Parliament of the World's Religions in Chicago held in August. Billed as the greatest gathering of religious and spiritual leaders in history, over 6,000 people attended, including representatives who "profess no belief in God or a supreme being" as well as "witches, warlocks and other such cult groups." Representatives of the Orthodox Churches withdrew after the above information became known.

THE ORTHODOX CHRISTIAN PRAYER NETWORK continues its annual custom of celebrating 40 consecutive Divine Liturgies during Christmas Lent Orthodox of all jurisdictions are invited to send list of names of either and living or fallen asleep to St. Gregory Monastery, P.O. Box 206, Hayesville, OH 44838. Call 419-368-5335.

•I didn't know

jurisdiction over this part of Poland. Telerhof prison was the concentration camp, which was especially notorious. This ethnic and religious cleansing went unnoticed by the world. But due to the efforts of Mr. Peter Hardy of Bridgeport, who was born in the Lemko area, extensive material is available on this cruel period of history. He did not forget his people. He visited the area many times between the two World Wars, he was generous with his personal funds and sponsored humanitarian and moral support to try to alleviate the pitiful plight of his landsmen.

The ethnic cleansing was so thorough that even now people have no common identity. In research we found that they tell us their ancestors are Carpathians, Slovaks, Austrians, Lemkos, Galicians, or now Ukrainians among other designations.

So we see that the lives of the immigrants to this country were just a step above those who remained or returned to their beloved mountains; but for the most part it was a devastatingly harsh life which only their belief in God and His promise of a better life kept them going.

•What is Incarnation

that Jesus Christ is Lord, to the glory of God the Father."

Incarnation — beautifully told in Matthew 1:18-25.

•Kitchen Corner

over them, chopped onion lightly browned in oil. These may be deep fried or baked if desired.

Fillings:

1. Wash and drain ½ can sauerkraut. Fry in oil with 1 chopped onion.
2. Stewed prunes. Sugared, if desired.
3. Potatoes, boiled, drained. Mashed with chopped onion which have been browned in oil.
4. Canned cherries, drained.
5. Fresh cabbage, finely shredded and sauteed in oil with chopped onions. Keep dry otherwise it will be too difficult to encase in dough. Some people add a bit of mashed potatoes to the cabbage just before making the perogi.

THE LAW

The devil, through sin, has just about wrecked this world of ours. We live in an age of rebellion against all restraint and law. Our nation stands aghast at the defiance of social order and property rights, including the right to live. Murder, robbery and personal assaults have become the trademark of both urban and suburban life.

The problem becomes more serious when we realize that lawlessness also reaches into the area of religion and affects millions who would not think of killing. It is probable that the great majority of church members today carry few convictions against breaking at least one of the Ten Commandments. A very insidious trend has developed which has tended to minimize the authority of God's great moral law. It has led many to look lightly upon transgression, and has made sin to appear unobjectionable. In fact, sin has lost its horror for multitudes and has become an acceptable mode of life. Witness the current trends in lifestyle which support this view.

How many men and women are living together without benefit of marriage? Yet they do not believe such living arrangements should be designated as sin. A large portion of shoplifters and pilferers are professing Christians, and many of those who belong to Orthodox Churches believe that there is no sin whatsoever in violating the fourth commandment briefly put as "working on Sunday."

How can we explain this paradoxical situation among those who profess that Orthodoxy means the True Faith? That we follow the faith as handed down to us from Christ and the Apostles to the leaders of the Church and to us without break?

In this age of relativism, we must guard against inventing our own definitions which condone law-breaking. The Bible and Church say that sin is violating the Ten Commandments — the law which has been described as irrelevant and old-fashioned by many. Don't be deceived. Every one of those great moral precepts is just as timely today as they were when God wrote them on the imperishable tables of stone. And nothing has made them less binding than they were when God gave them. In fact, Jesus came to magnify the law and to open up its spiritual application, making it more comprehensive than the legalistic Pharisees ever imagined. Under the distilling influence of Christ's perfect life of obedience, the spiritual details of law-keeping are neither recognized nor made possible apart from Him. How then can we feel that we are exempted?

PRESS FUND

Next month, we will reach a milestone — 500 issues of The Orthodox Herald will have been written, printed and distributed! This would not have been possible without the help of so many during the past 42 years. We are especially grateful to those who have kept the Press Fund going and to those who send in subscriptions not only for themselves but for others. Spasebo — a Russian Thank You. Jewel Rhodes, Mary Kuyon, Irene Allen, Marian Barber, Stelle Csicsek, Alexandra Spanovic, Dorothy Demianovich, Elsie M'Allister, George Balamuta, Ethel Watlock, Anonymous (6), Bez Imena, Julia Stefanik. Helen Cudlic in memory of her brother Andrew Fedora, who died at the age of 47, Julia Polkable in memory of her husband John, who fell asleep in the Lord Sept. 23, 1991, Ann Boruck in memory of her husband Nestor. Sr. Maria Salasoo for the faithful in Eastern Europe and in memory of Protopresbyter Sergei. John A. Spack for health of George Brozina. Mrs. Steve Evancho for health and in memory of specified, listed family members and friends. Agnes Wozniak for health of Agnia and in memory of her husband Gregory Wozniak and sister Mary Zvonchenko.

•Tropar

which gives this more meaning. We recognize that Christ came as the sunrise or light from on high.

"O Lord, Glory to Thee! ... These are words of praise, glorification, and of gratitude. God is with us! Snami Boh!

CHUCKLE

A man was seen wearing a most curious coat. All down the front it was covered with patches of various sizes, mostly large. When asked why the coat was patched in such a remarkable way, he answered that the patches represented the sins of some of his neighbors. He pointed to one patch after another and gave the story of the sin of someone in his village. On the back of his coat there was a small patch. Thinking that he had run out of space in the front, he was asked whether he intended to fill the back of the coat. He said: "No." Then he was asked what the lonely patch on his back represented. He said, "That is my own sin, and I cannot see it."

THIS AND THAT

Although many Nativity scenes include the wise men (Magi), they were not present in the manger following His birth. They arrived later, according to Matthew's gospel, and when Herod sought to kill the Christ Child, he ordered all male children under the age of two to be murdered based on the date supplied by the Magi. (Luke 2:14)

When the angels appeared to the shepherds did they say, "...on earth peace, goodwill toward men" or "...on earth peace, in men of goodwill"? The first is used in most English translations of the Bible; the second is found in Russian and Church Slavonic translations. There is a big difference in the meanings.

The Letters IC XC NI KA, which can be found on icons, vestments, and other church items, are the Greek letters for "Jesus Christ Conquers." IC (Jesus), XC (Christ), NIKA (Conquers).

In some icons of the Nativity we see the Mother of God looking away from her child lying in the manger. This depiction means to show by her gesture and attitude her perplexity at the virgin birth as "she kept these things in her heart."

The Church day starts at sunset with the Vesper Service and the First Hour. This is consistent with the Holy Scripture where we read in Genesis: "...and there was an evening and morning, the first day." Genesis 1:5.

According to the unbreakable tradition of the Church, St. Joseph never touches the Virgin Mary on any icons. This rule, based on Mt. 1:25 "And he knew her not...," has been kept over 1500 years, both in icon painting and in Western religious art.

Possessions, accomplishments, relationships — you've finally got them. Why aren't you satisfied? Does the "good life" still seem just out of your reach? Maybe it's time to let God fulfill those deepest needs! Draw on the book of Ephesians. It tells how God is more than able to satisfy your desires for the good life and for lasting meaning — in ways that you might not have expected.

Laughter is a tranquilizer with no side effects.

GIFTS FOR ORTHODOX

Too many Orthodox homes are completely devoid of any signs that would indicate that practicing Orthodox live in them. Nothing in the home indicates the family's devotion to Jesus Christ.

Now that Christmas is approaching and we wonder just what to give as gifts, might it not be a good thought to give some that will be expressions of our Orthodoxy? In the hope that it might prove helpful to someone, we'll list some items.

Too many Orthodox homes do not have a Holy Bible in them. Now available is the Orthodox Stud Bible, which contains the New Testament and Psalms as well as prayers, icons and writings on various subjects.

There are also many prayer books available, which vary greatly in size and the material they contain.

Many people decorate their walls with art of various subjects as well as with posters. But an icon is nowhere to be found. Every dining area should have something to remind the family of the Last Supper; every bedroom should have a cross; and every room an icon.

Books on the Orthodox Christian faith are plentiful and you can buy one on the subject that is of interest to the one to receive it. Have you thought of buying a subscription to one of the many newspapers? How about **The Orthodox Herald** for a starter?

This is a short list of suggestions for possible Christmas gifts. Check your back issues of **The Orthodox Herald** for addresses of sources or ask your parish priest.

Most people want the benefits of the church, but they refuse to be a benefit to the church.

ALASKA FUND

So many of the villages which are primarily Orthodox are located near the ocean. The inhabitants depend upon their catch from the waters to live. Their livelihood is now being threatened by fishermen from other countries who are overfishing. The following are letting them know we are thinking of them by enabling us to send them copies of **The Orthodox Herald.** Anonymous (4), Marian Barber, St. George Serbian Orthodox Church in N. Canton, OH, George Balamuta, Ethel Watlock, Julia Stefanik. Robert Roth in honor of his niece Barbara Ann Roth, who made good grades in her nursing program. James and Eva Keenan in memory of Matushka Maria Kobasa.

THE REAL THING

This Christmas, as for many years past, there will really be two Christmases in the world, one which we have made and one which God has made - **The Nativity**. There is the Christmas which you will see in the malls: "Jingle Bells" in October, more toys and lights than you have ever seen, jolly old Santa Claus, and gift wrap and ribbon shining for your attention. All this is not really bad, but it is not the real Christmas.

There is, even now, the preparation for the other Christmas which is the Nativity of Our Lord. Prayer, fasting, perhaps setting up the nativity manger piece by piece or even an advent wreath. Above all reading and studying about the Nativity in Luke 2, John 1, and Isaiah 60 and the Nicene Creed where Christmas assumes royal and eternal color and all the imperial majesty and power of its real meaning — the miracle and mystery of the "Light of Light; true God of true God." This Light of Light putting on a body smaller than yours, a poverty which you have never known, and a sorrow greater than any sorrow you can ever know.

Of course, we will not understand all that this Christmas brings; but, we know that it is there. This is real and each of us in our own way can see a bit more of it as each Christmas rolls around year after year touching our forgetful hearts with the remembering joy of the angels over the night toward which all life and history flowed.

•Winter Grace

other elders provided. This may not be easy. As people get older, they naturally slow down, and some even get incapacitated. Others may become self-centered and demanding, perhaps without realizing it. But when the children were babies, were they not also self-centered and demanding? And did not the parents come running to help?

Life can be hard, especially for the "sick and the suffering" for whom we pray at every liturgy. Many in this stage of life, which includes those who are getting along in age, get great solace from reading the Paraklis Service. They find such prayers as the following, giving them peace:

"The stings of suffering, ensadden me, and great sorrows fill my soul, give me peace, O Mother of God, with the quietude of your Son and God."



EDITORS' NOTES

It was very gratifying to learn that Fr. Alexis Toth is being considered for glorification. As we have stated so many times, to ignore his contributions to the history of the Orthodox Church in America, especially in this Bicentennial Year, would be shameful.

This time of year we are especially aware of traditions. Every family has them. A Christmas tree is put in the same corner and decorated just so, baked goods are made at a certain time in preparation for the "holiday season," shopping is started early or done at the last minute, following a pattern from other years, and the house is decorated with lights or left dark. Why is it then that in our congregation, which is a church family, we so easily give up the traditions which we received from our parents and followed for so many years?

Many parishes hold their yearly meetings in December or January. It is sad that too many of them are fierce and bitter. Rather than planning for the new year, taking the statistics and reports of the past year into consideration, they soon degenerate into vituperation. Too many souls are hurt; some never to recover! In 1 John 5:16,17 we are instructed how to act toward each other. St. John tells us to care for the life of the Christian community — the parish — with neighborly prayer so that others will stay within the fellowship of God.

Sometimes there seems to be a hopeless inconsistency between the message of the Nativity of Christ and the world in which we live. We hear the sounds of suffering in many countries. Our newspapers and TV carry stories of violence in the cities of America and in our schools.

And we must never forget this inconsistency. It is this that keeps us humble. It is this that makes us know that only with God's help can we make a better world, and make the Message of the Birth of Christ a reality as God intends for it to be.

The spirit of His Birth must be born again and again each year in God's world. Above all, it must be born in the hearts of men. May Christ, in some manner, come into the heart of each of us this Holy Season, and may God bless us as we seek to find His Spirit and His Will.

Father & Matushka Stroyen

I DIDN'T KNOW (2)

When the immigrants from the Carpathians arrived in the U.S., most of the unmarried young women went to work cleaning houses, while the men got jobs that were usually dangerous and physically disabling.

Once married, the women went from servitude in other people's houses to servitude in their own. They bore and cared for five to fifteen children besides their husband and often boarders, which they had to take in to help pay the bills. Living in company houses was common. They had to shop in the company stores because the men were paid in scrip, which was not accepted anywhere else. They could not comparison shop — they had to pay the often inflated prices charged. If the women did go to work, it was in the silk mills or dress factories, where conditions were so bad they were given the descriptive name of "sweat shops." The women's lot was hard but their concern for their children was foremost in their minds. They often lamented "Djiti, djiti hde vas podjiti?" (Children, children where to put you?) And with good reason for children often went to work in their very early teens and slept four to a bed on sheets made of flour bags.

Conditions were so harsh and homesickness was so great, that many Lemkos (Galicians) returned to their homeland prior to World War I as did those from the Uzhorod and Presov areas on the southern slopes of the Carpathians. They reintroduced the Orthodox faith, which prior to the Brest Treaty with Rome in 1595 was the sole religion of the Lemko and other Carpathian people.

During World War I many Lemkos in Galicia (presently southern Poland) were thrown into prison. Women and children were not spared. Thousands of them were exterminated under the bestial conditions imposed by the Austro-Hungarian Government, which took

(Continued on Page 45, Col. 1)

ETHNIC CHUCKLE

Dorohaya Tyotya Maria,

Yah vam nhe pesala pesmo boh yah bulla barz hvora ee yah bula iu speetalyu.

Tak bullo. Yah nhe feeling too good so yah peshla do doctora nah checkup. Ohn me poveel: "I'm sending you to the hospital for tests."

Yah zveedala me next door neighbor ee ohna dala me sovet yak budu iu speetalyu. Ohna me kazhe zhe ohnee dadut me short nightgowns "that open up all the way in the back." Yah take her advice ee peshla do meesta kupete novee gowns ee housecoat.

Yah bulla in hospital shitkee week. Ohne doing tests ee tests ee tests ee ne dayut me netch yeastee nah breakfast. Yah getting weaker ee weaker.

Ah kolee ohne nachalee totee blood tests ee yah vedeela yak ohne brallee so much krov yak became take slaba. Yah looking in the mirror ee yah taka beelah!

Mee husband takee dobree. Ohn kupel me flowers everyday. Yah znam zhe ohn worried pro menah. Ohn takee loving! Yah ask him shto doctor poveel yemu. Ohn me kazhe zhe doctorh yemu nech neh kazhe. Yah znam Tyotya Maria zhe yah sick ee mozhe umru. Even me next door neighbor taka kind to me.

Yah nhe mozhu spatee boh yah taka worried. Yah duman zhe yah scrazuyu if no one tells me. Yah neh mozhu zhetee with takee tension. Yah watching General Hospital nah TV yah znam zhe ohnee tak treating people yak ohnee mayut incurable disease.

Finally, yah give up. Yak bude, tak ee bude. Yah zaspalla. Yah too weak matee otchee open.

Yah nhe znam yak dluho yah sleeping kolee yah chula takee nice holos kazhe "Bohorodeche Devo". Ya open me eyes a toh nash fader. Ohn me svedal yah yah feeling, ee kolee yah edyu domu. Ohn me kazh zhe ohn preshol do hospitayu visit someone else who wants Holy Communion ee moshe me datee Holy Communion boh ohn saw zhe yah fasting.

Yah kretchyu "Matka Bozha, teper yah znam zhe ya dying."

Me doctor preshol right then. Ohn kazhe: "Hello Father." A me kazhe: "Good news Anna. Your tests are negative and you can go home this morning.

Tyotya Maria, Yah taka happy! Yah dostala reprieve!

Budte zdrove,
Second chance,
Hanya.



In many of our homes the Christmas Eve Supper is much more important than the Christmas Day Dinner. In studying about the people in Galicia, Carpatho-Russia and Belo-Russia, I found that the area which they inhabited has suffered religious persecution off and on for the last three centuries. This continues in some areas today. I believe that to keep the faith alive, the people transferred many religious practices to the home. The Christmas Eve Supper is one example. If we study the ritual and foods connected with the meal we find that there is a religious theme. Each area has specific rituals but some aspects are constant. The candle — for Christ the Light of the World, the white tablecloth — for the swaddling clothes, the hay or straw — for the manger, the grain — for proof of everlasting life, the humble food — for the Birth in humble circumstances. We could go on. In modern terms we could equate this with teaching by demonstration.

I share with you the recipe for Lenten Perogi. The dough is tender because of the yeast. Since it does not have any eggs, milk, or meat products, it is perfect for the Christmas Eve Supper.

Lenten Perogi

Dough:
4 cups flour
1 pkg. yeast
½ cup warm water
½ teas. salt

Dissolve yeast in warm water, add salt and flour. Knead well, adding either more water or flour as needed. Let raise until double. Roll out on floured board until ⅛ inch thick. Cut into 2 or 3 inch squares. Put a tablespoon of filling in center. Take up one corner of dough and bring it up to the opposite corner making a triangle. Pinch edges, enclosing filling. Drop into a large amount of boiling water, boiling several minutes until they are puffed. Try to see if done. Remove from water with slotted spoon and drain thoroughly. Place in deep dish, pouring

(Continued on Page 45, Col. 1)



December 1993

1 1 Tim 1:18-20, 2:8-15
2 3:1-13
3 4:4-8, 16
4 Gal 3:23-29
5 **Eph 5:9-19 - Sunday**
6 Heb 13:17-21
7 1 Tim 5:11-21
8 5:22-6:11
9 Gal 4:2, 22-31
10 2 Tim 1:1-2, 8-18
11 Gal 5:22-6:2
12 **Col 3:4-11 - Sunday**
13 2 Tim 2:20-26
14 3:16-4:4
15 1:8-18
16 Titus 1:5-2:1
17 1:15-2:10
18 Gal 3:8-12
19 **Heb 11:9-10, 17-23 - Sunday**
20 3:5-11, 17-19
21 4:1-13
22 5:11-6:8
23 7:1-6
24 1:1-12
25 Gal 4:4-7
26 **Heb 2:11-18 - Sunday**
27 Acts 6:8-7:5, 47-60
28 Heb 9:8-10, 15-23
29 10:1-18
30 10:35-11:7
31 11:8, 11-16

BIBLE STUDY

When friends quarrel, we want to find the magic words that will bring them together again or we want to withdraw from the situation and leave them to fight out their own problems.

The Apostle Paul dealt with conflicts repeatedly in the days of the early church. He knew how quickly these disputes could escalate to levels where reconciliation was impossible. He also saw how other church members could be drawn into the argument. If he took sides it would leave the church community fragmented. St. Paul gives us clear advice about handling such situations.

For example, he wrote to Timothy (2 Tim 2:22-25): "Shun youthful passions and aim at righteousness, faith, love, peace, along with those who call upon the Lord from a pure heart. Have nothing to do with stupid, senseless controversies; you know that they breed quarrels. And the Lord's servant must not be quarrelsome but kindly to everyone, an apt teacher, forbearing, correcting his opponents with gentleness. God may perhaps grant that they will repent and come to know the truth."

Paul tells us to "shun youthful passions and aim at righteousness..." In other words, when you find yourself in the middle of a quarrel, avoid the temptation to take sides. Quarrels are emotionally charged. In most disputes, each person has a share of responsibility for what has happened. We need to be fair in our evaluation.

The Bible urges us to be "kindly to everyone." (Romans 12:10) There are a thousand ways to be kind, perhaps the best in this case is to have a listening ear for each side. Some people quarrel because they lose the ability to communicate with one another, so they need to tell their story to someone. You may be uncomfortable in this role but make it clear that you are willing to listen to both sides with hope and prayer for their reconciliation. As St. Paul tells us to be an "apt teacher" you can help both sides to see more clearly what they want and what they fear.

Finally, it takes patience. The process of healing a bruised or scarred relationship can be a long one. We can be true friends during the process. We can patiently hope for God to grant them the wisdom and grace to "know the truth" to overcome the painful division and renew the love and friendship that existed previously.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., Pa. 18621
Subscription: $5.00 a year or
$9.00 for 2 years.

$..........................for..........................year(s)

Name..

Address...

City..

State.............................Zip...........................

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

MISSION FUND

Evangelizing, mission, harvesting, etc. cannot be done without people knowing what the Orthodox faith is all about. The Orthodox Herald is sent to people and places to inform about the faith. Helping are: Mitchell Morris, Diane Vivian, Marion Barber, Ethel Watlock, George Balamuta, Julia Stefanik.